
AN IMPARTIAL AND SUCCINCT.
HISTORY
OF THE
CHURCH OF CHRIST.

AN IMPARTIAL AND SUCCINCT

HISTORY

OF THE

RISE, DECLENSION, AND REVIVAL

OF THE

CHURCH OF CHRIST;

FROM

THE BIRTH OF OUR SAVIOUR

TO

THE PRESENT TIME.

WITH

FAITHFUL CHARACTERS OF THE PRINCIPAL PERSONAGES, ANCIENT AND MODERN.

BY THE

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IN THREE VOLUMES.

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AN HISTORICAL AND CRITICAL
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A HISTORY OF THE CHURCHES OF THE PRESENT TIME

IN THE ANCIENT AND MODERN

BY THE

REV. T. HARRIS, LL.D.

Professor in the University of Washington and President of the
American Historical Association

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VOL. II

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our Lord. I am always loth to receive the accusations of interested adversaries, especially where the gospel of Christ is the subject. Whatever mistakes these men might have been chargeable with at first, often, as with other sects, the dross has been purged away, and the purity of truth been preserved. With their enemies and persecutors, there was evidently nothing but ignorance, insolence, formality, superstition, and cruelty.

The disciples of Methodius and Cyril, still continued to transmit their purer tenets to their disciples, who continued in Bohemia and Moravia; and kept alive a seed counted to the Lord for a generation: and though scarcely vegetating, were preserved in a succeeding generation to bring forth plenteous fruits of righteousness.

CENTURY XII.

CHAP. I.

STATE OF THE CHURCH WITHOUT.

THE western warriors had erected the banners of the Cross on the towers of Jerusalem, and spread their trophies on the walls of Antioch and Edessa, when the Mahometans recovering from the consternation into which repeated defeats had thrown them, rallied their forces; and though they met an obstinate resistance, they returned to the charge, straitening the Christians in Syria and Palestine, and after the conquest of Edessa, threatened Antioch and Jerusalem itself. The cries of the afflicted reached the Roman see, and Europe heard the groans of their brethren with anguish, and repentment of their wrongs. They trembled for the fate of the holy sepulchre, and all the precious relics still buried in Palestine. The Roman pontiffs founded the alarm, and princes, clergy and people assembled to debate the propriety of the measures which they proposed, and to contrive the means of their execution. The danger, the distance, the ill-success of the former attempts, the dear-bought experience of Saracen valour, and the inability of
any

any single kingdom to provide a sufficient force for such an enterprise; the jealousy of the monarchs of each other; the difficulty to collect the various nations under one leader; these all seemed to present an insurmountable barrier to a second crusade. The dreadful effects of the former had not yet ceased to be felt and lamented. The Pope's propositions and exhortations were therefore heard with caution, and canvassed without enthusiasm. It required some flaming spirit to infuse new life into the dying cause of crusades; and such was found in the famous Bernard, Abbot of Clairval. Darting like lightning from his convent, his ardor and eloquence kindled the latent spark of zeal into a flame through France and Germany; where this itinerant apostle of the cross travelled, every where surrounded by thousands. His confident assurances of success from Heaven, promised to him, were heard and believed, not only by the credulous multitude, but by Lewis of France, his Queen and nobles assembled, who crossed themselves immediately for the conflict. The Emperor, AN. 1146. Conrad, for a while demurred, but, ~~held out~~ vanquished by the powerful arguments, and heaven-bearing commission of Bernard, associated himself in the enterprise, to reap laurels and victory, which must attend their standard, as God's inspired prophet had assured them. But alas! the event corresponded not with the prediction. The

monarchs with their armies proceeded by different routs for the place of their destination; and after the most perilous and tedious travels by land and sea, brought only the shattered fragments of their numerous hosts to witness the Christian disgrace: betrayed by friends; destroyed by enemies; the spirit of discord alike prevailed in the crusading armies, as among the leaders in Palestine. Tired of the fruitless and unhappy expedition, they hardly set their foot on the Holy Land, ere they prepared to return to Europe, and not a tenth of their numerous warriors saw their native land again. The prophecies of Bernard proved as false as fatal. AN. 1153.

The famous Saladin taking occasion of the weakness of the Christian cause, still rendered more desperate, by the profligacy of their manners, and their mutual disputes, jealousies, and ambition, fell upon Judea, took the King of Jerusalem, Lusignan, prisoner in battle, and besieged and carried the city with considerable resistance. The desolation was dreadful; torrents of blood flowed; thousands and tens of thousands of miserable Christians were sold into captivity; their power was humbled to the dust, and their name almost extinguished in the East. AN. 1187.

The dreadful tidings reached Italy and the western world, like the stroke of the thunderbolt.

Astonishment,

Astonishment, anguish, and despair overwhelmed the Christian nations; roused by the dreadfulneſs of the catastrophe, the mightieſt monarchs of Europe ſtarted from their thrones, ſeized their armour, and prepared themſelves for the perilous conflict, reſolved to conquer or periſh beneath the walls of Jeruſalem. But the enterpriſe correſponded not with their ardour, and the greatneſs of their preparations. The firſt auspicious campaign of the Emperor Frederic, was quickly followed by his death, caught by bathing in the cold waters of the Cydnus. Diſeaſe more fatal than the ſword of the Mahomedans, thinned the ranks of his warriors; unequal to any great enterpriſe, the reſt diſbanded, and few returned to tell the diſmal tale of their ſufferings and diſappointment. AN. 1190.

AN. 1191. The King of France, Philip Auguſtus, and the lion-hearted Richard of England, each preſſed into the ſervice, and followed the adventurous Frederic. They endeavoured to ſhorten the voyage, and to leſſen the danger of a long march, by an embarkation from Italy; and arriving ſafe at the head of their ſeveral armies, the Saracenic hoſts trembled before them, and the firſt ſucceſſful con- teſts promiſed them conqueſts and victory: but the French monarch weakened the cauſe by his deſer- tion, and returned; and all the heroic arts of Richard after this defection, were only ſufficient to

erect a trophy to his valour, without procuring any solid advantages for his brethren. Tired with the bloody and unavailing conflict on both sides, a short truce afforded a breathing time of THIRTY three years, three months and three days. AN. 1192. to allow Saladin continued in possession of what he had conquered, and the Christians of the poor remains of their former possessions : whilst the noble Richard returning to his own land to prepare for greater exploits, experienced at the hands of a Roman Emperor of Germany, baseness, and cruelty, which an infidel Saladin would have disdained ; and lingered long under an inglorious captivity, till all hopes in the East were thus totally extinguished.

The miseries, which these expeditions occasioned in the Christian world, are incalculable : England, France, Germany, were exhausted of men and money : all the countries through which the armies passed, suffered grievously ; and those to whose succour they had hastened, were now left to desolation and destruction.

During these dreadful and unprofitable contests, were instituted the three famous military orders, which, after flourishing with such eminent dignity and wealth, are now nearly extinct, and reduced to the little isle of Malta and its knights ; the history of which hardly enters into my province.

The

The attempts of the Christian monarchs of the West on Palestine, naturally awakened the enmity of the Mahomedans, and brought the severest sufferings on those who yet professed Christianity under the Saracenic governments. They justly suspected in every Greek and Latin a traitor; and probably often discovered their intrigues with their crusading brethren. The crusaders themselves also by their brutality to their enemies provoked retaliation, and the sacrifices though terrible were just. Thus almost all the eastern churches fell to the dust, and were buried in ruins either by the ravages of their Christian brethren, or by the fire of their Mahomedan foes.

AN. 1165. An event as inauspicious to the Christian name, produced in the north-east of Asia a catastrophe as grievous. The success of the Nestorian Christians had been raised to the highest pitch by a Tartar chieftain, who had embraced the faith, and is supposed to have been ordained a presbyter; whence he is usually known by the name of PRESTER JOHN. He had seized a favourable moment, and extended greatly his dominions: and his fame had reached the Greek and Roman Emperors, to whom he had notified his faith and exploits. His successor continued under the same title, the protector of his Christian subjects. But the great

great conqueror of Asia, Genghiscawn, AN. 1187. overturned his throne, and overran his country; carrying destruction through China, India, Persia and Arabia, overwhelming alike Christians and Mahomedans with the same deluge of his Tartar horde; and establishing a new empire in the conquered provinces; in all which the Christian faith was greatly weakened by the ravages of the conquerors. Nor had the northern regions of Europe ceased to afford calamitous instances of pagan cruelties, where their power prevailed, or their revolts led them to vent their rage on the missionaries and their flocks.

AN. 1126. Such afflictive events were little compensated by any new acquisitions to the Christian faith; for these were indeed of so suspicious a nature as hardly to be reckoned in the scale. Among these are numbered the conversions wrought by the zealous Boleslaus of Poland, who granted peace to the vanquished Pomeranians, on condition of embracing the gospel, and receiving the missionaries he sent; of whom the most eminent and successful was Albert, Bishop of Bamberg. For in those days, there were not wanting bishops themselves, who were emulous of this honour.

AN. 1168. Waldemar, the King of Denmark, displayed the like zeal among the pagan tribes on the

the Baltic, against whom he led his victorious armies. Every where he destroyed all monuments of idolatry, and by the terror of his chastisements, as much as by the zeal of the Archbishop of Lunden and his associates, compelled them to submit to the Christian faith and worship.

AN. 1151. The Finlanders received their profession nearly by the same means. The sword of Eric, King of Sweden, and the zealous archbishop of Upsal, who accompanied him in the expedition, bent their reluctant necks to the Christian yoke; under which impatient, and not yet tamed to submit to every prelatical imposition, an angry chieftain avenged a penance imposed by the too rigid missionary prelate in his murder, conferring on him thereby the honours of martyrdom.

AN. 1198. The Esthonians and Livonians were converted by the same effectual means. Mainard, a canon of St. Augustin, having penetrated the country with some merchants, attempted in vain the conversion of the natives. Mortified at the little attention paid to him, a new commission with the episcopat was conferred on him by Pope Urban III. and the zealous missionary bishop immediately levied an apostolic army to accomplish by the sword, what he could not do by persuasion; and baptising at the point of the spear wrought wonders. His successors

successors nobly followed for edifying an example, till a new military order of *knights sword bearers*, instituted by Pope Innocent the III^d, for that express purpose, complicated their conversion, and left scarce a pagan unbaptised. In return for which inestimable blessing, the bishops and clergy, with the knights, only seized every thing valuable into their own possession, and took the government, body and soul, of their greatly obliged, certainly greatly humbled converts.

AN. 1124—1154. The Slavonians still numerous and very abhorrent of Christianity, called forth the military zeal of Henry, Duke of Saxony, and the missionary labours of Vicelinus, consecrated Bishop of Oldenberg. He is said to be a man of most eminent excellence, and to have wrought wonderful conversions among them. I can only observe, that all these missionaries seem to have bishoprics in view, and princes with their power at their elbow; circumstances, which render the truth of their piety, and their Christian labours and real success considerably suspicious.

Such acquisitions as these could hardly be called additions to the Christian pale. The converts changed their idols only for saints, and Friga for the Virgin; and they worshipped them nearly with the same ceremonies. Of the doctrines of revelation, they

they continued as ignorant, as their lives were the reverse of the practice it enjoined; and herein their apostles themselves too frequently kept them company: but they were all taught the sign of the cross; to make the proper genuflexions and salutations; were brought to pay tithes and oblations to the clergy; and to profess obedience to the see of Rome, the first article of the catholic creed of those days, and more essential than all the rest; and so far by the military power, which accompanied them, and the lying miracles with which they imposed on these illiterate barbarians, they at last effectually prevailed. All bowed the knee to the Roman pontiff and his booted apostles.

The Saracens in Spain maintained their empire, and their love of science, whilst their neighbours were exhausting themselves in distant expeditions, and leaving behind them the most beautiful countries of Europe under the Mahomedan yoke.

CHAP. II.

THE INTERNAL STATE OF THE CHURCH.

THOUGH ignorance profound generally prevailed, there were in the East and West, men of genius and letters, who still figured among the learned. The Greeks ever superior to the Latins, produced writers of some eminence; and the patriarchs of Constantinople cultivated science, especially the Aristotelian philosophy, among their clergy, that they might be better able to dispute against their adversaries. But it must be acknowledged, that the famed Bishop Eustathius's comment upon Homer, far exceeds any similar comment on the Scriptures in that day.

The western world attempted some revival of literature, and from the famous Saracenic schools, to which from England, as well as all parts of Europe, the desire of information brought a multitude of students, a number of doctors issued forth to enlighten their countrymen with the sciences; and academies were opened for teaching them in the principal cities. Among these the university of Paris was particularly famous, and surpassed the elder

fires; when the power of monarchs, combined with papal authority, was seconded by all the craft and cruelty of inquisitors, and the whole mendicant tribe. A blessed body, however, though like the gleanings of the vineyard when the vintage is done, remained as a sacred seed, and continued to strike root, though watered with blood. Neither the terrors of suffering, nor the wild vagaries of the enthusiasts prevented the faithful from holding fast what they had, that none should take their crown; but they had yet to struggle up hill for ages to come, scattered, depressed, persecuted, striving against the same strong arm of power, and the wiles of monkery, till the days of reformation.

In the East the Nestorian zeal and labours had not failed, but the light had become dim, and the churches once numerous in Asia, were reduced to a few by the pagan and Mahomedan ravagers: still I doubt not some faithful men were found; and in the West, among all the nations professing Christianity, God had his secret ones, though small, and of no reputation. The leaven was yet fermenting, and the lump not wholly unleavened.

CENTURY XIV.

CHAP. I.

ON THE EXTERNAL STATE OF THE CHURCH.

THE zeal of the Popes for crusading had not abated, but the courage of his vassals for such expeditions was wonderfully cooled; experience had taught them the difficulty of the enterprise, and the hypocrisy of those who were the instigators to it: and therefore the Avignon and Roman pontiffs in vain employed exhortations, AN. 1307. cajoleries, threatenings, entreaties with the Kings of France and England to feel for the honour of the holy sepulchre, and merit the plenitude of indulgences from the Church. But more important and pressing considerations fixed them on their thrones; and some excuse or other constantly afforded, engaged them not to abandon their homes, for these Quixote pursuits of giants and Saracens.

Succeeding Popes even offered a part of their own immense treasures to equip a fleet and army; and opening the chest of the Church's store of indulgences disposed of them on the most liberal terms,

terms, even to those who should contribute *only their money*, though they withheld their persons. What they really expended does not appear, but if we may believe the Emperor Lewis, of Bavaria, the Popes took care to lose nothing by their labours. The activity of their mendicant salesmen of indulgences, amply replenished their coffers; and whether they spent any thing or not in preparations, the balance of the account stood pretty highly in their favour. All these abortive efforts discouraged not the twelfth Benedict from urging upon the French King, this pious and important undertaking; nor Philip from making vast preparations for visiting the Holy Land. But England threatened an invasion, which his absence might have rendered fatal to his kingdom, so he wisely deferred the crusade to a more favourable opportunity. AN. 1330.

AN. 1345. Still, though baffled, returning to the charge, the pontiff Clement V. unlocked the treasures of indulgences, that never-failing source of wealth and inducement: whereby the profligate might be happily accommodated, and enter paradise under the cross, without doing penance for, or parting with any of their crimes. An army assembled under Guy, the Dauphin, and proceeded for the scene of conquest, but not being able to procure provisions, or to live without food, they re-
turned

turned as they went, with their swords sheathed, and their indulgences in their pockets.

AN. 1363. One effort more closed these impotent attempts. John, King of France, instigated by the urgent exhortations, and won by the mighty promises of Urban V. prepared to measure lances with the Saracenic Knights under the walls of Jerusalem; but a greater conqueror, whom Christian and infidel are equally unable to resist, arrested him in his mid career, laid him low in the dust, and all his vast preparations vanished, as the mist of the morning. Thus ended the vain struggle, Mahomedism remained triumphant, and the cross yielded to the crescent. Though it must be owned with regard to the reality of the Christian life, it was as little to be found among the crusaders as among the Saracens themselves.

Happier and more considerable success is said to have attended the missionary efforts of the pontiffs in Tartary and China. The papal see, eager to improve every opportunity of extending its dominions, had dispatched Dominican and Franciscan ambassadors to meet the host of Tartars, which, advancing from the East, had over-run Hungary, Poland, and Silesia. This brought an embassy in return, and a new corps of black and white barefooted envoys

voys proceeded to the court of Kublai, AN. 1307. the Tartar monarch. JOHANNES A MONTE CORVINO, one of the most zealous of these missionaries, is said to have laboured with success, in bringing back many Nestorian Christians to the Roman pale, and spreading the gospel among the Tartars; for whose use he translated the New Testament into the Tartar language, a work indeed becoming a faithful missionary, and which could not fail to produce some happy effects. The reports which reached Europe were now so flattering, that the head missionary Corvino was raised to the archbishopric of Cambalu or Peking, the capital, and seven new Franciscan bishops dispatched to obey his orders, and second his efforts in the conversion of Tartars and Chinese. An intercourse being thus established with Rome, and permission given by the government of China, for the missionaries to labour in their vocation, the number of Latin churches is said to have been considerably increased. I confess I have but a very low opinion of the Christianity then taught, if I may judge by other missionary specimens: and I hear with a great many grains of allowance, the reports of the missionaries themselves, who for the honour of holy church and their own, were not at all backward in enhancing the greatness of their labours, and vaunting the abundance of their success. But whatever it was, the endurance of it was short,

short, and scarce a trace in all these vast regions hath ever since appeared of the Christian religion planted by them.

The arms of the Teutonic Knights in the North had nearly extirpated, by fire and sword, the last remains of paganism in Prussia and Livonia. One pagan monarch there still was, strong in the affections and valour of his people, Jagellon, Duke of Lithuania. But the vacant throne of AN. 1386. Poland, and the beautiful Hedwige, the daughter of the preceding sovereign, had charms irresistible. As neither the one or the other could be obtained without his submitting to baptism, and receiving the sign of the cross, he thought himself well paid for his complaisance, and bending the necks of his pagan subjects to the religion he had himself embraced, he united his dutchy with the crown of Poland, and received the fair princess for his bride. Thus all the northern people at last submitted to the profession of Christianity, and though in general they remained as much heathens as before, bishoprics were erected, and they learned to make the sign of the cross.

I am ashamed to mention the numerous conversions of that ill-fated people the Jews; whose wealth tempted the avarice of the monarchs, and whose persons and religion were so odious to the Ro-
man

man pontiffs, and in general to the Christian world. They had spread wonderfully through every part of Europe, engrossed a great share of its traffic, and by their craft, their dexterity, and their usury, contrived to accumulate riches, that could not but excite the envy and appetite of their enemies. These began with blackening their character with every atrocity: children crucified and eat by them—the fountains poisoned—the consecrated wafers pierced, bleeding, and abused by their impious hands—charges as ridiculous as horrid, and impossible to be true; besides it was their interest and object to live in peace among the Christians, however abhorrent they might be of their superstitions. But where enmity was rooted, and credulity the easy dupe of the designing, it became no difficult matter to persuade Christian magistrates and prelates to persecute a detested race of people; and to exalt their zeal in conversions, whilst they gratified their covetousness by the plunder of these devoted victims: a terrible persecution therefore generally arose against them. Death in every shape of horror seized the obstinate, and those who saved their lives by baptism, neither saved their property, nor changed one of their sentiments. We may be always sure, “A RELIGION THAT PERSECUTES NEVER
“CAME FROM HEAVEN.” It must be said of every one who injures his fellow, “ye are of your father, the devil, and the works of your father ye do.”

Yet

Yet even these horrid executions produced the high commendations of the church of Rome, and merited indulgences equal to the zeal of crusaders.

The Saracenic kingdoms of Spain had not yet utterly submitted to the Christian yoke, but Valentia, Granada and Murcia, with Andalusia, only remained, and they trembled before the increasing superiority of the kings of Castile and Arragon. Their brethren of Fez and Morocco failed not in this extremity to hasten to their assistance, and often the scales of success vibrated, and it became dubious, whether the Christian or Mahomedan faith should prevail: but the courage of the Spanish Christians aided by their brethren, whom the Romish pontiff roused to their assistance, by the same promises of heaven, and indulgences, which were bestowed on those who conflicted in the Holy Land, turned the balance against the infidels; and more and more straitened every day, their fall and final expulsion approached with hasty strides. Yet these miserable wars wasted the finest country in Christendom, and thinned the ranks of population, to which other causes still supervening, many of the most beautiful and fruitful territories lie uncultivated, and almost without an inhabitant. War is always a fearful scourge, every thing which deserves the name of Christian abhors it.

But

But whatever Christianity gained in these partial conquests in the West, in the East it lost in a more abundant proportion. The Tartars become Mahometans under the mighty Tamerlane, deluged the eastern world with blood and devastation. Before him fell the Ottoman Emperor Bajazet; and the Greek trembled on his throne, as the ravages of the Tartar horse approached the Bosphorus. But to the whole Christian name this terrible conqueror was peculiarly fatal; not satisfied with subjugation and tribute, he resolved to compel his subjects to embrace the religion of their master. Death in its most tremendous forms rose up at the command of the bigot monarch, to terrify into apostacy the staggering and the feeble, or to exterminate the obstinate: whilst the mildest fate allotted to any Christian was slavery and exile. Thus few, very few remained, whether Greeks or Nestorians, through the vast extent of this newly erected empire, and all fell prostrate before the sword of Tamerlane, and the delusions of the impostor.

Nor did the promising appearances in China ✓
and the North of Asia long subsist. Before the end of the century a change of government in that vast country, completely excluded the possibility of a missionary's entrance; and by a fundamental law of the new dynasty, no stranger might pass
the

the frontier line, on penalty of death. Thus terminated the efforts, which had been made, in disappointment, and the final abolition of the Christian profession. At least no records authentic remain, of any subsisting churches, till the sixteenth century, though report suggests, that a small remnant of Nestorians was still concealed in the remoter provinces.

CENTURY XV.

CHAP. I.

EXTERNAL STATE OF THE CHRISTIAN CHURCH.

THE last poor remains of the Grecian empire were now ready to fall under the Mahomedan yoke : wasted with incessant war and harassed by these conquerors, the Christians through Asia were compelled to bow their necks to their dominion, and many to adopt their religion. Reduced to little more than the city of Constantinople, in vain they invoked the help of the western world. The Pope, more anxious to reduce them to spiritual subjection than to enable them to maintain their liberties, deceived them with promises of assistance, in order to engage their submission, which he was either unwilling or unable to afford them. The dreadful hour arrived, and Constantinople fell : the terror of it alarmed the western world, yet could not unite the Christian princes in any common bond to oppose a torrent, that threatened quickly to deluge the West, as it had done the East. AN. 1453.

The regions of Tartary, and the adjacent provinces, with the vast empire of China, returned ✓

again to Cimmerian darkness. The light which had been once kindled, appeared nearly, if not utterly extinct; and if any remained professing the Christian name, they were obliged to use the greatest precautions to conceal themselves from observation.

Nor did the conquests over the Saracens in Spain, or the envenomed persecution of the Jews increase much the number of Christians. The Mahomedans obstinately adhered to their false prophet, and no temptation, nor terror could induce them to submit to the papal missionaries. Indeed their teaching and cruelties were alike unsuited to produce conviction on minds ulcerated with ill-usage, and the final expulsion of them from their country, by the famous archbishop of Toledo, was a step as impolitic, as savage. The Jews also resisted and suffered: compelled to abjure Moses, many dissembled and submitted; but retained judaism as tenaciously as ever, with the most implacable abhorrence of their persecutors. To this day they remain in Spain and Portugal, bowing the knee to the cross through terror of the inquisition, and secretly cursing him who bore it.

The discovery of a new world opened a noble entrance for gospel truth, had the missionaries been as evangelical as the mariners were adventurous:

ous : but Christianity shudders at the recital of Spanish cruelties, and Portuguese conquests. The thirst for gold seems to have extinguished every sensibility of the human heart. To compel the tortured to discover their wealth, and to submit to baptism for the salvation of their souls, displays an atrocity of character that must forever be execrated : we turn from the scenes recorded with shame and indignation : such Christianity could only be the religion of devils incarnate. As the reward for this discovery, and the encouragement to christianize the heathen nations, the imperial pontiff divided a world, the very geography of which he did not understand, between Spain and Portugal ; and legalized the conquests they should make by a solemn gift of all the countries they should discover on each side of the line of demarcation ; as if the undisputed title of the universe had vested in himself. Thus Africa, India, and the afflicted America received the first sounds of the name of Christ through a medium that must have excited their terror and abhorrence, instead of winning the first affections of the heart. Such Christians can hardly be said to have enlarged the pale of the Church : they were indeed made slaves to Rome, but continued strangers to that gospel liberty with which Christ has made us free ; and to every real blessing of vital Christianity.

CHAP. II.

ON THE STATE OF THE CHURCH INTERNALLY.

AMIDST the reign of abuses and superstitions of every kind, the state of religion must be grievously debased and depraved, as we behold it. Vice triumphed in *indulgences*, and they who had power to absolve each other were far from being disposed to inflict severities, from the consciousness of what themselves deserved. All crimes were venial but heresy. A name of most extensive import, and comprising all who doubted the dogmas, or resisted the dominion of the Roman pontiffs: these the legions of inquisitors pursued with fire and sword; and if they could not utterly extirpate them, they endeavoured to thin their ranks whenever they fell into their clutches, by merciless executions.

The extinction of the sciences with the eastern empire, drove a multitude of men of letters from Constantinople to Italy, who, under the patronage of the famed Medici family especially, served to revive the drooping cause of literature, and produced a considerable change in the sentiments of the students. For as the Greeks chiefly preferred
Plato

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WITH

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FROM THE BEGINNING TO THE PRESENT

AND THE STATE OF THE WORLD

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AN
IMPARTIAL HISTORY
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CHURCH OF CHRIST.

PERIOD III. CENT. XVII.

CHAP. I.

PROGRESS OF THE EXTERNAL CHURCH.

AFTER ages of gloomy superstition, the reign of ignorance, and primeval right, we have seen the sun of righteousness rising with healing in his wings, to dispel the darkness, and illumine the path, which alone can lead the faithful to the light of eternal day.

The struggle in Europe, between truth and error, had been long and obstinate; and, however blessed the issue, the effects of the contest were greatly to be deplored, as having produced wars, which desolated the face of many countries, and

conflicts in all the lands of Christendom ; sometimes as fatal to the persecutors, as to the persecuted.

The combatants now had in a sort rested on their arms, and precluded, by the peace of Augs- burg, from attempting any considerable inroads on each other's territories by violence, the Catholics and Protestants began to plan how they might extend their influence over the regions which had been lately discovered. The former, especially, hoped thereby to recover some indemnity in the new Continent, for their losses in the old.

Herein, indeed, the Catholics possessed a great and manifest advantage, not only as united under one spiritual head, but also because the grand discoveries had been made by those who professed the faith of Rome, and continued under her obedience. These all equally wished with the popes themselves, to propagate their own religion, and thus confirm a surer and safer dominion over those whom they had brought under the yoke, or hoped by monkish auxiliaries more easily to subdue. Nothing could more exactly concur with the ambitious views of the papal see. A host of missionaries rushed into the battle, zealously disposed to spread the knowledge of such Christianity as they held, through all the countries into which the arms or commerce

commerce of Spain and Portugal had penetrated. We have seen the institution of Jesuits expressly devoted to this object : nor were the other orders, roused by their zeal and emulation, behind them in the work.

To direct their efforts most effectually for spreading the popish religion, and bringing the subjected nations, and others, within her pale, was among the most important objects of the Church of Rome.

With this view, the Pope established a
AN. 1622. congregation of Cardinals, *de propaganda fide*, whose name expressed their office. To defray every expence, a vast endowment, successively increased, furnished the most ample means. The missionaries were educated, conveyed, and supplied with every necessary. Seminaries were established for such heathen converts as should be sent to Europe from the different nations. Books were printed in all languages for the use of the missions. A provision was made for erecting schools, and affording the poor assistance, whether by medicine, or under any temporal want. In short, every thing which could forward the mis-

sions was liberally supplied. France
AN. 1663. copied the example of Rome, and formed an establishment for the same purposes. Regiments of friars, black, white, and

grey, were ready for embarkation, however distant the voyage, or perilous the service.

The Jesuits claimed the first rank, as due to their zeal, learning, and devotedness to the holy see. The Dominicans, Franciscans, and other orders, disputed the palm with them: and jealous of their superiority, as is the case usually betwixt rivals for fame, they impeached the purity of their motives; imputed their zeal to ambitious purposes; and accused them of subjecting their converts to their own order, with a view to make merchandise of them. Into these accusations probably much truth entered, but more envy. Indeed, the religion which any of these taught, was almost, if not altogether, as far removed from the simplicity that is in Christ, as the Paganism from which the converts were drawn. From the commencement of the missions, the congregation of cardinals has been employed in hearing and examining innumerable memorials and criminations against the Jesuits, the most grievous and disgraceful to the Christian name. I confess, after considering the accusations and the avowed principle of popery, "That every fraud and artifice is pious, that tends to promote the interests of the Romish Church," the Jesuits seem fully vindicated. Admitting this allowed principle, they acted wisely. None can
refuse,

refuse them the praise of indefatigable labour; and little doubt can be entertained, that the issue of their missionary efforts would have been very different from what has happened, if they had not been so often checked in their career: their fidelity to the several states, under whose patronage they acted, rendered suspicious; and their devotedness to the see of Rome itself questioned. Their rivals insinuated, that they meant only the glory, riches, and increase of their own order; and sacrificed to these every other consideration. Whether this was really the case or not, their steps appear directed with the most consummate skill, and crowned with astonishing success. They studied the characters of those with whom they had to do, and suited themselves alike to the peasant as the noble. They selected from their society, the instruments best qualified for their several spheres of action. They were physicians, astronomers, mathematicians, painters, musicians, artists, in every occupation, that could render their talents subservient to missionary purposes. Their gentle and insinuating manners gained the confidence of the natives where they resided. They made themselves agreeable as useful to the superior ranks: they condescended to instruct the meanest; they consulted the different inclinations and habits of the several nations, and the individuals of each. In short, they determined to become all things to all

men, that they might obtain the great object in their view. The new world, and the Asiatic regions, were the chief field of their labours. They penetrated into the uncultivated recesses of America; civilised the savages, and won them to habits of industry. They visited the untried regions of Siam, Tonkin, and Cochinchina. They entered the vast empire of China itself; insinuated themselves into the confidence of that suspicious people, and numbered millions among their converts. They dared affront the dangers of the tyrannical government of Japan, and even there extended their conquests in a manner almost incredible. In India they assumed the garb and austerities of the Brahmins; and boasted on the coasts of Malabar of a thousand converts baptised in one year by a single missionary. They could alike familiarise themselves with the magnificence and luxury of the court of Peking, or live on water and vegetables, like the Jogis; and whatever their adversaries may object to the looseness of their moral system, the conduct of the missionaries was unimpeachable; otherwise they had neither attracted or preserved the veneration of their disciples—if they admitted of relaxation, it was for them, and not for themselves.

That their sufferings were great, as their labours were successful, we have the most authentic evidence. The dreadful massacres in China and Japan,

pan, proved them sincere; and at least, as true Catholics as any at Rome, or elsewhere.

Respecting the two great points laid to their charge of endeavouring to reconcile the Christian God, and the Christian doctrine to the prejudices of the disciples of Confucius, much may be said in their vindication.

1. With regard to the name of *God*. The use of the word *Tien*, which communicated the idea of Deity to a Chinese, might surely be adopted without offence: and if explained, be equally proper, as any other term of the Hebrew or Greek language.

2. With regard to the *rites*, and offerings paid to their departed ancestors, something more objectionable may be found. To us who are no Papists it must appear equally indifferent, whether the respect be paid to Confucius or a great grandfather, or to St. Januarius, or St. Crispin. And if these rites were only respectful memorials, and no idolatrous worship meant, or offered, perhaps as much or more might be pleaded for them than for any European saints, many of whom are the creatures of imagination, and never had an existence.

I wonder not that those who had borne the burden and heat of the day, should object to have priests of other orders sent from France and Italy to preside over, and direct the missions which their labours had established, and count themselves insulted by such interference; and more than this, from the purest motives they might justly apprehend, that the work itself would suffer by such intrusion.

But, I may not enter farther into these injudicious quarrels, suffice it only to observe, that their effects were fatal to the missionary work. The disputes among the missionaries affected their converts, and every where produced contentions. The jealousy of the governments was roused. A dreadful persecution arose in Japan. The teachers, as well as the disciples, fell victims to the fury and suspicion of that savage people; and the name of Christian there is no more had in remembrance but to abhor it. AN. 1615.

✓ In China, a flourishing æra gave brighter hopes of perpetuity, but they too were blasted. The same effects produced the same calamities; and, though the present century left the Jesuits possessed of a noble church at Pekin, within the imperial precincts, and their missionaries spread through all

all that country, and the Mongal Tartary, the next saw them utterly expelled the empire, with great carnage, and sunk never to rise up again.

This jealousy of the Jesuits, and the final prevalence of their enemies, leading at last to the suppression of their order in the next century, has proved eventually the most fatal blow to the authority of Rome, and led almost to the extinction of all missionary labours among the Papists; an event which every Protestant will rather consider as auspicious than afflictive.

In Africa, where the Portuguese power prevailed, the Capuchins were chiefly employed, less artful and able indeed than the disciples of Loyola, but equally zealous. They relate the wonders wrought by their ministry at Benin, Soffala, and the west and southern coasts of Africa: but those who have seen these negro Christians, the Catholics themselves being judges, will with difficulty admit them to a place in the Church of Christ. Though they have been baptised, and learned to make the sign of the cross, in all the essentials of Christianity, whether of doctrine or practice, they differ little from their countrymen. It is among the awful scenes, viewed with anguish by every real Christian, that so immense a region of the globe

globe should be left to this day sunk in Pagan and Mahomedan darkness, and lying in the shadow of death, and no effort made to pluck the brands from the burning.

Not much more can be said for all the Catholic conversions made from Mexico to the Straits of Magellan. There Spaniards and Portuguese are alike buried in ignorance, superstition, and profligacy, even below their bigotted countrymen in Europe. With such examples and such instructors, the state of the poor natives may well be imagined: immersed in their ancient superstitions, they have added all the ceremonies and follies of their new religion, to the absurdities of the old.

Yet let it be remembered, that however Jesuits or Capuchins may be despised or condemned by Protestants, their conduct is to us highly reproachful. That we who vaunt a purer Christianity, and have so many nobler motives to animate our zeal, have been hitherto so backward in the work of heathen missions, so indifferent about enlarging the borders of Immanuel's kingdom, and so cold in our love towards the souls purchased by his most precious blood, must be confessed our guilt and shame, and can neither be too deeply lamented, or too soon amended.

Among

Among the Protestants, it must be owned, the efforts to spread the gospel in the heathen world were few and feeble. A zealous Lutheran, Ernest, Baron of Wells, felt for the honour of his profession, and for the glory of the Lord, and sought to form a society for a Protestant mission; but a variety of impediments disappointed his purposes, and no effectual benefit resulted from the attempt.

The two great nations of English and Dutch were too much engrossed with their commercial concerns to take religion into their view, and utterly neglected this great object. Such a scheme, indeed, was formed under Charles I. and AN. 1647. a society appointed under the sanction of parliament for this purpose: but the confusions which followed, prevented any considerable efforts being made during the civil wars. And zealous as Cromwell professed himself for Christianity, he was too much taken up in securing his precarious dominion at home, to extend his concern to the heathen abroad. At the restoration of Charles the Second, the society was re-established, but the temper of that reign was little missionary—the project languished in luke-warmness. All that can be called missionary labour at that time, must be ascribed to the Puritans and Non-conformists, who fled to America to escape the persecutions of government at home. Some of these men of God

God distinguished their zeal in labours among the poor Indians, which were crowned with tokens of divine favour. The names of Brainerd, AN. 1633. Mayhew, and Shephard, deserve to be had in remembrance: and, above all, the excellent Elliot, called the Apostle of the Indians, a title merited by his indefatigable labours, and signal success among them; and more especially by his translation of the Scriptures into their language, and thus enabling them to read and understand the oracles of God. These attempts in America roused the attention of many at home; and another society, noble in its institution, was formed for *promoting Christian knowledge*. I wish I could report the mighty effects, and the zealous labours of the missionaries sent forth under their auspices. Some good, however, has been done in India, and elsewhere, and particularly in the immense number of bibles and religious tracts, which have been dispersed through all parts of the British dominions; and never can the word of God be perused without being the favour of life unto life, or of death unto death.

I would mention the efforts of the Dutch, if I could trace the brightness of the gospel glory rising under their patronage. The independents from Leyden, indeed, emigrated to the Dutch colony in North America, and were among the first harbingers

bingers of gospel day ; and in all their settlements the reformed religion was set up ; though I find no record of considerable success in the conversion of the heathen. In Ceylon, indeed, and on the coast of Malabar, some traces of missionary labours remain. I may not conceal that in Japan, it is said, they hold the only spot which Europeans are permitted to enter, and that purchased for commercial purposes, by denying that they are Christians, and trampling on the cross : but I shall not, for the honour of the Batavian nation, easily adopt so infamous a report. It is to be lamented, that vast as their commerce, and extensive as their foreign settlements have been, no vigorous missionary efforts have yet been made, to carry the glad tidings of salvation to the countries which Providence placed under their yoke, or brought into connection with them : but my business is to record what hath been done, rather than to blame what hath been neglected.

The amazing progress in all scientific attainments, peculiarly marks this age : never perhaps before was such a constellation of sages seen upon this stage of earth, who carried philosophy to its highest pitch. From the great Bacon, Lord Verulam, who led the way at the commencement of this æra, to the greater Sir Isaac Newton, supposed
justly

justly to be the first of human beings for intellect, discoveries, and extent of knowledge. England claims, and justly, the first place in the temple of literary fame. But other nations boast also their productions: Italy her Galileo, France her Gassendi and Descartes, Germany her Leibnitz, and Denmark her Tycho Brahe, with a thousand other names of eminence, who eclipsed all those who had preceded them in mathematics, astronomy, and natural philosophy; and, indeed, in most other branches of knowledge, physic, chymistry, history, phisiology, and every kind of literature, sacred or profane. In every nation the language became more polished, and the writers as elegant in their expressions, as deep in their researches. But these I must pass hastily over, as the more immediate subject of the Church of Christ will furnish abundant matter.

Yet it must not be forgotten, that amidst this vast accession to the stock of human knowledge, many reputed geniuses arose, whose fame (or shall I rather say infamy) was built upon the most daring attacks on revelation, or the most insidious attempts to undermine it. To philosophize above what is written, and for vain man to affect to be wiser than God, is too correspondent with his fallen nature, ready to abuse the noblest faculties to the
most

most perverse purposes. Of these, whilst France furnished her Vanini, and Holland the Jew Spinoza, England exhibited, with a general profligacy of manners, under Charles II. some of the most impious writers and the most infidel; who took abundant pains to disseminate their deistical and atheistical tenets, and to embolden in his wickedness, the fool who had said (or at least hoped) in his heart, that there is no God. Such were Hobbes, Toland, and the Lords Herbert, Rochester, and Shaftesbury, who endeavoured, partly by reasoning, partly by ridicule, to overturn the faith of the unstable professor, or to harden the hearts of the profligate. Many, indeed, instantly arose to lift up the shield against the fiery darts of the wicked: and that great and able Robert Boyle, who is said to have always read the Scripture on his knees, zealous for divine truth, as eminent in philosophical discoveries, instituted a constant annual course of lectures, in defence of that religion, which these sceptical philosophers endeavoured to supplant and destroy. Let it be however particularly noted, that the great luminaries of the age, were the strenuous defenders of divine revelation. Newton, Locke, Boyle, Maclaurin, and others, alike distinguished for science, gloried in believing on the Lord Jesus Christ. Not that the faith of the gospel stands in the wisdom of man, but in the power of God.

The general state of the Church will be seen, as we pass in review the several members of which it was composed; the Papists, the Greeks, and the Protestants: the latter of which will more especially engage our attention, as in the others little else will be found than darkness, and the shadow of death.

CHAP. II.

ON THE ROMISH CHURCH.

THE commencement of this century beheld the Church of Rome apparently fixed upon an immoveable basis in Europe, stretching out her arms to the new world, and embracing both the Indies. By the strenuous efforts of her jesuitical physicians, her deadly wound appeared to be healed, and florid health restored to her countenance. But it was only the flush in the cheek of the hectic; the matter was secretly collecting in the vitals, and all the fearful consumptive symptoms, which we now witness, were preparing; and this from a source little apprehended; from men of no weight in any state, living chiefly by their pens, and supporting themselves by the diffusion of writings, pregnant with the virus of infidel philosophy. To appearance the state of popery seemed most auspicious: the Catholic interest rising high in the barometer of politics, and the Catholic religion spreading openly, or secretly, through all the corners of the earth; but a deadly worm preyed on the flourishing gourd, which overshadowed the papal throne.

Rome,

Rome, the centre of Italy, looked round with exultation upon all the countries, from the Alps to Calabria, Sicily, Sardinia, Corsica, and other isles of the Mediterranean and Adriatic sea; and not a soul dared peep, or a tongue mutter heretical pravity. The inquisition and the priests had effectually laid the ax to the root of the tree, and left not a trace of protestantism remaining.

Spain and Portugal had exerted equal vigour, and Jesuits and Inquisitors ferreted out every lurking hole of heresy. Even the poor Jews were compelled to cross themselves, and with the more concentrated venom shut up in their hearts, to cover it with a greater zeal for superstition and the ceremonies of the Church.

France, aspiring to universal monarchy, and menacing the nations around with servitude, had begun effectually at home, by the most flagitious acts of despotic violence towards the Protestant heretics. The popish clergy and dragoons supplied the place of inquisitors. Not a congregation remained of all the flourishing churches which once spread over the bosom of that vast country. Their worship interdicted, their marriages declared illegal, and oppression in every shape and form, weighing them into the dust of death. Though their numbers, especially in the South of France, were

were great, they were compelled to hide all profession of their religion. It was death for a Protestant minister to exercise his functions, and imprisonment and confiscation, at least, for those who attended or concealed him. The despotic Lewis the Fourteenth, with his jesuit confessor and their crew, plotted night and day the utter extinction of the Protestant name; and indeed had nearly effected it: and what is equally to be lamented, these sufferings of the Protestants, though they increased their abhorrence of popery, produced no spiritual change for the better, but for the worse. The peculiar doctrines of the reformed, had unhappily been debased from primitive purity, by an admixture of the Arminian leaven; and the conduct of the Protestants in France displayed no such traits of spirituality, as manifested any striking improvement in moral excellence, or Christian graces. Their souls lost the vigour of religion, as their persons became more enslaved by despotism. The amazing increase of popery in France is incalculable; from a third of the kingdom which had been enlightened, there were few men left, and those driven into holes and hiding places: for when the suppression of all public worship is long continued; every means used to harass and oppress on the one hand, and to seduce and allure on the other; despair of help from without, and consciousness of inability to resist within, what can

longer support the falling cause? humanly speaking, it must sink under the burden.

The sovereigns of the House of Austria, as bigotted as ever, seconded with their weight every wile of ecclesiastical and jesuitical missionaries: through all the extent of their dominions, they persecuted the profession of Protestantism; and endeavoured to extinguish every latent spark. Austria, Bohemia, Moravia, the Low Countries, and all their other fiefs or dependencies, scarcely permitted a Protestant to breathe the vital air.

The other countries of popery, among which the Palatinate, once so famous for Protestantism, was now reckoned, used the same arts and oppressions; and often no help remained for the poor people, but to forsake the ungrateful land of their nativity, and seek an asylum among strangers; and even to transport themselves into the new world, in order to escape the malice of their persecutors.

And in the countries where Papists and Protestants were still mixed, and the same despotic proceedings were suspended by constitutional laws, treaties, or more commonly by political considerations, lest their neighbours should interfere and support the oppressed; still the weight of power, and

and the wiles of jesuitism and monkery, bore hard upon the consciences of men, and produced very lamentable effects in the perversion of many from the faith. Thus Poland, Hungary, Transylvania, suffered, and other countries in similar situations; and many converts to popery are said to have enlarged the Romish pale. Nor in the Protestant countries themselves was this unobservable: and some sounded the alarm, though few lifted up the standard to resist the inroads of the enemy.

BRITAIN, now risen to be the first among the nations, held still in her bosom too many popish recusants, and enemies to the Protestant faith. In some of her dominions, the Catholics exceeded the Protestants, four or five to one, as in Ireland. Numerous bodies remained in Scotland and England, which, though kept down by laws, too severe in many particulars, the lenity of the government scarcely ever put into execution, and connived at their transgression. Hence their worship, though forbidden, was maintained; it can hardly be said, secretly, as their houses of meeting were as well known as those of other dissenters; and the tolerating spirit universally diffused, not only protected them from insult, but embraced them with all the civilities of intercourse, and winked at the seductions which now and then appeared, through the secret machinations of their priests and

emissaries. It must be acknowledged, that the balance was kept pretty nearly even, not so much by any conversions wrought through Protestant efforts, as by interested motives; when the nobles, to possess an hereditary seat in parliament; or the politic and ambitious to enter the House of Commons, or the magistracy, from which, by the profession of popery they were excluded, renounced one religion to embrace the other; without being a whit more Protestants afterwards, than they were Papists before. And as infidelity had made so great a progress in all lands, it was not at all to be wondered, that men of no principle embraced that profession of religion, which most corresponded with their avarice or ambition; To these chiefly in protestant countries were the conversions from popery to be traced.

The case was much the same in Holland and Switzerland. The northern Protestants were either less annoyed with the horde of Jesuits, or more tenacious to suppress a religion which they feared and hated.

Yet the progress of popery in Europe, though great, bore a small proportion to the spread of it in distant lands. From Canada to Louisiana, the French had erected an empire that threatened the British colonies; and their numerous emissaries

among

among the Indian tribes, had brought many of them to the name of Christian, and to baptism; and, in order to make them surer tools for their grand monarch, had enlisted them under the banners of Rome.

But the vast foreign empires were those of Portugal and Spain, especially the latter, comprehending the whole continent of America on the Pacific Ocean, from north to south; at least from California to the extremities of Chili; and on the other side, all the immense regions that lie round the bay of Mexico, with the vast and numerous islands, besides the unknown boundless regions to the south. The Brazils, with their dependencies, Portugal occupied: both nations were the obsequious votaries of Rome. With inquisitorial watchfulness, hosts of jesuits and friars of every rank and colour, (this being the paradise of monkery) took care that not a spark of Protestant pravity should ever enter their dominions; determined to maintain inviolate the devotion and profligacy, the ignorance and purity of the Catholic faith, which distinguished these favoured lands. The vast Philippine Islands enjoyed the same advantages; and every where, negroes or Indians, slaves or free men, increased the number of Romish subjects.

China was now filled with missionaries and converts, and threatened almost to become Christian; and in the East Indies, especially on the coasts of Malabar, and even to the gulf of Ormus, the zealous missionaries erected their cross, and enlisted a numerous host under their banners. Africa afforded gold and ivory, and slaves, and converts. The coasts of Mozambique, and those westward washed by the waves of the Atlantic, heard and received the disciples of Loyala. Indeed, they had strong inducements to quicken their diligence and extend their empire: for, besides the inestimable benefits of popery conferred upon these various colours of mankind, they contrived to make it answer to their own order, and to secure to themselves commercial advantages, from which one of their first objects was to exclude all their monkish rivals; and to be the princes as well as priests of those whom they had won to the profession of the popish faith.

I am obliged to cast only a rapid glance on these conquests that encircle the terrestrial globe; in all which, at the beginning of this century, popery had erected her dominion; and that principally by the means of her jesuit missionaries. Whoever considers this extension of empire, will be ready to cry out, as it is written, "What city is like unto this great city!" and how natural was the elation

tion of her pride, that said, "I fit a queen, and
"am no widow, and shall see no sorrow." But
her day was coming, and to every true Protestant
it must be matter of exultation to trace the steps
of her fall, and to see the image of jealousy smit-
ten, by the stone hewn out of the mountain with-
out hands. "Sing ye heavens, for the Lord hath
"done it: rejoice over her thou heaven, and ye
"holy apostles and prophets, for God hath avenged
"you on her."

Amidst all the apparent greatness and glory of
Rome, various secret causes were working her dis-
solution.

The kings of the earth, though they gave their
power to the beast, for purposes of their own am-
bition, yet in a variety of contests had learned the
contemptibility of papal anathemas; and this pe-
culiar benefit the Reformation had generally pro-
duced, that the popish monarchs themselves had
been less submissive, and more decisive, that in
their several kingdoms, all interference with their
governments became not the spiritual father; and
therefore, whilst they continued to kiss the feet of
the pontiff himself, and profess the most devoted
reverence for his person, they made no scruple to
despise the mandates issued by him, making a dis-
ference between the Pope and the papal sec.

The humiliating submissions of Rome, to the insolent monarch of France, we have seen. Naples, Sardinia, Portugal, Spain, all in their turns, wherever their regalities, privileges, and immunities, were trenched upon, clipped the wings of the dragon, and left him only the shadow of that power, which, before the Reformation, had been exercised without controul. Every dispute demonstrated the increasing feebleness of the papal arm, when opinion no longer supported the terror of his anathemas.

The inquisition in Spain and Portugal, became a state engine directed by government, and not an independent court controuled by foreign emissaries.

The sharp disputes which reigned between the members of the Church, Jesuits and Dominicans, Jesuits and Jansenists, contributed greatly, by the writings on both sides, to open men's eyes, and to lead them to the exercise of their own understandings in the matters disputed; especially, they tended to bring into discredit, that body, of all others the most dangerous, because most servile to the Romish pontiffs. The jealousy of the monkish tribes, and all their weight and influence at Rome, backed the bitter accusations against the Jesuits, respecting their foreign missions. China, by these
disputes,

disputes, became subject to different decisions: sometimes the Pontiff's mandates were obeyed, sometimes the Jesuits resisted. The issue was the expulsion of all the missionaries, and the vanishing of all their churches, as the meteor of the night.

Their bitter persecution of the Jansenists awakened a return of enmity. Though their power prevailed at Rome, and with a bigot king, yet many who were disgusted with the bulls issued, looked to a future council, unable to procure present redress. Thus was there roused up a spirit of resentment against these jesuitical persecutors, that only waited the moment of vengeance. AN. 1713.

The famous book of Quesnel, which produced the bull "UNIGENITUS," so called from the word with which it begins, deserves a moment's attention, as probably to this eventually the fall of this society may be traced. Into this book were elegantly introduced the principles for which Jansenius had been already condemned: and the style was so pleasing, and the annotations on the New Testament so spiritual and animated, that it was read with the greatest delight. It had reached Rome; and Renaudot, a French Abbé, going on a visit to the Pope, found him reading the new publication. "This," says he to the Abbé, "is
" an

“an excellent book. We have nobody at Rome capable of writing in this manner. I wish I could engage the author to reside here.” The eagle eyes of the Jesuits had seen through the design of Quesnel, to give weight and consequence to their Jansenist enemies, whom they wished to crush. Their cries therefore of heresy surrounded the Pontiff; and though the book was so excellent before, they insisted on his reading it again with jesuit spectacles, and extracting from it, and condemning one hundred and one propositions as heretical, or of heretical tendency. This bull set the kingdom of France in a flame. A vast multitude had read and approved father Quesnel; cardinals, bishops, and clergy innumerable, perceived in the work singular unction; and not viewing it through the same glasses, could discover nothing like heretical pravity in it. The Protestants, by this bull were convinced no abuse at Rome would ever be corrected; and the moderate Papists, who were not Jansenists, were highly offended to see those doctrines of predestination and grace, so peremptorily condemned as heresy, which the Fathers, St. Augustin, and the Church, had been supposed to hold as orthodox.

The dispute was long and sharp in France. The Jesuits carried the day. It became the law of the land. You must subscribe the bull *unigenitus*, or have

have no sacraments. Oppressions, banishments, excommunications followed. The opposition made, and sometimes the means employed were, it must be confessed, highly discreditable to the Janfenist cause. They had better tempered weapons to defend themselves, than visions and miracles at the tomb of the Abbé Paris. These indeed they also wielded, and with effect. They laid open the moral system of the Jesuits, and stamped it with deserved infamy. They awakened the attention of the popish powers to their political conduct and designs. They charged them with erecting in Paraguay, an independent sovereignty; and under pretence of preserving their converts from the contaminating examples of Portuguese and Spaniards, of having excluded them from entering their missions. The mercantile transactions of this wily body excited the jealousy of the commercial world. Under the cloak of piety and conversions they endeavoured to monopolize the trade of the country, which they had reduced to their obedience. The gain of the merchant, as well as the authority of the monarch, thus trenched upon, raised an host of irritated and powerful opponents. Suspicious connections with those who attempted to assassinate the King of Portugal; and open resistance to the Spanish and Portuguese forces on fixing the limits of their several settlements in South America, issued in their compleat destruction.

tion. By a sudden and unexpected stroke, without consulting Rome, the Catholic princes conspired their ruin, and they were all seized and banished in the same moment from Spain, Portugal, and France; brought home by ship loads from all the foreign dominions of these powers; and packed off for Rome their protectrice; but now unable longer to defend her jesuitical satellites. After a while the concurrent demands of the popish monarchs compelled the reluctant pontiff Ganginelli, to dissolve the society, least jesuitical malice and revenge might issue in some destructive enterprise, unless crushed never to rise up again. AN. 1773,

With them the glory of Rome departed. The great barrier was broken down which held the consciences of men enslaved to the Roman see; and freer scope was given to the infidel philosophy to lift up its head with confidence, when it had these arguses no longer watching the approaches to heresy.

Of all the causes which have contributed to the humiliation of Rome, none so effectually operated as the prevailing tenets of infidelity; which diffused themselves among all the literati, and most distinguished geniuses of the Romish Church. The progress was silent but wide. The famous, or infamous Rousseau, D'Alembert, Helvetius, and that

that most agreeable but seductive and unprincipled writer, Voltaire, contributed to charge the mine and lay the train, which could not fail, with the first match kindled, to explode and overturn not only all the trumpery of popery, but to raise a spirit equally inimical to all despotic governments; nay threatening an universal revolution in society, by the changes it was suited to produce both in religion and politics. Lord Chesterfield, a pupil of this school, when in France long ago, foresaw the inevitable consequences which we have witnessed. And what is singular enough, the wide spreadings of Arminianism, which infected the Protestant countries, have begun even in them to give way to the more philosophical doctrine of *necessity*, leading to fatalism, and ending in atheism. None gave greater weight to these opinions than Frederic the Great of Prussia, the patron and high priest of infidelity: he contributed to spread it by his own writings and example, and to protect it by every encouragement. Though France was the fruitful source, Berlin was the focus where the scattered rays were collected, and where they beamed with peculiar lustre. The superior orders of the Romish clergy themselves having drank into this philosophical spirit, made no vigorous efforts to suppress its progress, and little apprehended the fatal consequences to themselves, to which it was imperceptibly leading. The life of dissipation which pre-
vailed

vailed also, in so fearful a manner, destructive of every precept of the gospel, prepared willing disciples for infidel principles. It was abundantly easier, and it must be confessed much more rational, to suppose that there was nothing after death, and so to quiet every uneasy apprehension, than to receive the absurdities of purgatory, and be at the pains of penance, or submit to the purchase of indulgences.

Moreover, the increase of knowledge in general guarded men from the pious frauds which had been such powerful engines of sacerdotal delusion. The priests themselves began to blush at their own tricks; and all the men of intelligence would cordially have wished to get rid of them; but they feared the people, whose credulity required imposition. So they wisely, in their ideas, tolerated the prevailing superstitions, to avoid what they regarded as the greater evil, the acknowledging papal fallibility, the loosening the pontifical dominion, and emboldening the prying eye of curiosity to look into its abuses.

Owing to these and a variety of other causes, the papal throne sunk in its revenues, as in its authority—little flowed into its coffers. One kingdom after another stopped the fatal drain, which had poured

poured from every land into that gulph the wealth of nations, to be dissipated by nepotism, or a bastard progeny.

But above all other causes of the humiliation of papal domination, the most menacing and destructive have arisen from the ambitious rulers of France, who, under pretext of liberty, having seized the government, erected a tyranny more bloody and oppressive than that against which they revolted. After murdering their sovereign, plundering and degrading the nobles, levelling every distinction of rank, overturning every ancient establishment at home, abolishing the convents, shutting up the churches, banishing or murdering, with the most inhuman cruelty, all the ecclesiastics who refused to bow to their dictates, they burst as a torrent on the neighbouring nations, every where desolating the Romish Church, and sweeping away its trumpery; melting down the silver saints and their shrines; casting the bells into cannon, and converting the churches and convents into barracks or work-shops. Thus suddenly all the immense wealth of the clergy dissolved as snow before the sunbeams. The whole ecclesiastical property seized, sold, and dissipated; religion was left to take care of itself. The bigotted country of the Netherlands has shared the same fate with Savoy, the sad scene of former bloody persecutions; and still the
gigantic

gigantic ogre of revolution stalked on over the prostrate and trembling nations around, and all Christendom stood aghast whereunto this would grow. Germany dismembered, Switzerland subjugated, and all Italy plundered, from Milan to Naples, and crumbled into pieces, under the fleeting name of republics, and after the model and under the controul of their harsh step-mother: Kings hurled from their thrones, the Pope himself a prisoner, and Rome reduced to be an inconsiderable appendage and subject to the vaunted Great Nation; whilst Spain trembling submits to become little better than a dependent province, and Portugal attempted to purchase a temporary respite, dreading to be swallowed up by the monster. Amidst these convulsions, expectation stretched out her neck, as if listening for the angel's voice, when he should cry, "Babylon the Great is fallen, "is fallen;" for it appeared highly probable that the time was come for the fulfilment of the prophetic word, "And a mighty angel took up a "stone like a great milstone, and cast it into the "sea, saying, thus with violence shall that great "city Babylon be thrown down, and shall be found "no more at all." A sudden reverse, in which nationally we cannot but rejoice, seems in its consequence for a moment to suspend the threatened destruction of popery. Whether the carved work which hath been broken down with these axes and hammers

hammers can be repaired, and the foundations which have been undermined, be propped up a little longer, only the spirit of prophecy can foretell. Every true Protestant cannot but wish that God would hasten the period when the popish power shall fall never to rise up again, and the kingdoms of the world become the kingdoms of the Lord and of his Christ.

Meantime it may not be unprofitable to pass in review the several popish countries, and the state of religion in each of them.

CHAP. III.

ITALY.

ITALY, the chief region of papal empire, has been justly branded by one of our noble authors, as the seat of "*illiberal vices*," which walk by the side of superstition in the open front of day, and refuse to be ashamed.

Italy comprises,

I. NAPLES AND ITS DEPENDENCIES.

These, long held as fiefs of Rome, after undergoing a variety of changes, rested under a branch of the Bourbon Spanish family, and for some time have enjoyed independence. Many disputes with Rome, were in general carried against the pontiffs, from whom at last they have emancipated themselves entirely, and pay no longer the former mark of feudal homage. In these countries not a spark of evangelical truth remains. They are sunk into the lowest dregs of popery. For some time past indeed they have begun to be initiated into the mysteries of modern philosophy, and dared to disbelieve. Many of the superior ranks of life, the nobles,

to quicken, comfort, and encourage each others hands and hearts in the work of the Lord. We rejoice in the prospect, and knowing that Christ is not divided, share their blessings as our own. We wish to be provoked to jealousy by their example, and to see the Lutheran Church a praise in the earth.

CHAP. VI.

ON THE REFORMED CHURCH.

IF we estimate the extent of the Reformed Church by the vastness of empire, and commercial settlements possessed by those who make profession of that faith, we shall see her spreading forth her arms to both the Indies, and embracing the habitable globe. Before the late unhappy contest with America, peopled chiefly by emigrants from England, Christianity had spread its light and power, not merely through the provinces which border the Atlantic, but had penetrated deep into the interior recesses of that immense region; and some noble efforts had been made to communicate to the wandering Indians the knowledge of salvation. The vast island of Newfoundland was colonised for the sake of the fishery; and the gospel has been since planted there, with some happy and increasing effect. Even the savage coast of Labrador, through the zeal of the Moravians, has received the light of the truth; and in the highest northern latitudes, England has established forts and factories, though I have never yet heard of any missionary labours at Hudson's Bay or its dependencies.

dependencies. Canada has added a new field. Though popery is still the dominant religion, the government is protestant, and an open door set for the gospel there to enter. Of the state of religion in all this vast northern Continent, I shall speak hereafter, observing only, that amidst many declensions and revivals, much of the power of godliness yet remains; and some vigorous efforts have been made of late, through the zeal of different bodies, to rouse up a deeper sense of divine things in the minds of that vast nation, not yet well consolidated, though it is hoped, daily settling on a firmer basis. With toleration of all denominations, *the reformed religion* is that generally professed in North America, whether by Episcopalians, Presbyterians, or Independents, and many others, of the various sects, which every where people that immense republic.

In the East, the extensive settlements and conquests of English and Dutch, have greatly reduced the Portuguese and popery; many vestiges of which remain in the Carnatic, and on the coast of Malabar. Yet it must be lamented, that so little efforts have been made by either of these powers, proportionate to their ability, and the greatness of their empire, to spread the knowledge of salvation through the countries of their obedience. What might not Holland have done from Batavia, and
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her immense extent of insular dominion? What from Ceylon? What from the Cape of Good Hope? What from innumerable other parts where Batavian arms have triumphed, and their conquests spread? Every where, indeed, in their capital cities and settlements, they have established their religion, and sent ministers to officiate; but I have not yet heard of any attempts to evangelize the natives, nor of a single missionary among an hundred thousand Chinese settled at Batavia. Commerce and gain seem to have engrossed their attention. Indeed, I am sorry to record, that they have rather frowned on missions, and instead of forwarding the labours of the good Moravians, both at the Cape and in America, have obstructed the work, and eyed with jealousy and aversion, the noble and disinterested labourers, who, for the sake of the poor heathen have been willing to spend and be spent. They, as many others, are afraid, lest the knowledge of the liberty with which Christ hath made us free, should loosen the yoke of tyranny and oppression, under which in general through the East the natives are held; at least this is generally made the pretext for opposition. Though nothing can be clearer, than that natives of our own religion, and attached to us by these most powerful bonds, must prove our best friends and auxiliaries: but bigotry is as blind, as commerce is jealous and rapacious.

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The English extent of foreign empire is still more vast, and of late increasing to a magnitude rather terrifying. Bengal alone, with the settlements in the Carnatic, is said to comprise thirty millions of inhabitants; and in every province, town and purgannah, our power is absolute; and none to hinder any efforts of missionary labour. But throughout this empire, not only no vigorous efforts to make the gospel known have ever been attempted by the India Company, in whom the sovereignty is vested; but contrarywise, the attempts of others have in great measure been frowned upon, and every application of those whose zeal prompted them to the service, been rejected; though they merely requested permission to go, and only asked the common protection of government to all peaceable subjects.

It is well known that in Bengal, and all the vast provinces to the north; in every thing which regards Christianity, the natives have been hitherto utterly neglected. Even the very few clergymen who have visited the capitals of our settlements in India, have been generally too infected with the epidemic rage of the country, to amass wealth, in order to return with it to Europe, an object utterly inconsistent with every thing divine, holy, and heavenly.

Two or three zealous Baptist ministers, affected with the deplorable state of the poor Hindoos, have lately passed unnoticed into the interior of the country, with a view of communicating to them the gospel of Christ. They are employed in an indigo manufactory; and improve the Lord's-day and their intervals of leisure, in conversing and discoursing with the natives, Mahometans, Bramins and others, on the subject of Christianity: a considerable attention is paid to their ministry, and though no open converts have submitted to baptism, they report commencements sufficiently auspicious, to encourage perseverance and hope of happy success; but what especially must render their labours highly respectable in the sight of Christians of all denominations, is their indefatigable industry, with the help of some Bramins and Pundits, to translate the Bible into the Bengalese tongue; and which is now about to be published in Bengal, and to be disseminated among the natives. God speed the glorious attempt! His word can never be read in vain.

In the *Carnatic* some light of the glorious gospel of Christ, hath been long diffused by the zealous efforts of the Danish missionaries from Tranquebar; and a few faithful foreign Lutheran ministers, continue to labour with some success in the vicinity of Madras, and in the Tanjore country, supported chiefly

chiefly by the Society for Propagating the Gospel in England. At the head of these is that aged and venerable servant of Christ, * Mr. Swartz, near forty years ago, I think, my friend and companion at Oxford; Mr. Gerické, Mr. Janiké, and one or two more, exhausted with labour, advanced in age, and going down to the grave, with little prospect of successors animated by the same spirit. They are incessant in soliciting fresh and more numerous assistants, but few hear their call, or fly to share the toils of missionary service. God seems to have given their preaching such success among the natives, as to render it no longer doubtful, that however strong the barrier, which the Bramanic casts and national manners, and especially the sanctioned immoralities of the Gentoos, may have erected against the gospel of Christ, no obstacle is insurmountable to zeal and perseverance. If God will work, then none can let it. They must indeed be fearfully inexcusable who enter not in themselves, and those who were willing to enter, and devote their lives and substance to the service they hinder. Where a thousand missionaries would find more employment, than their most zealous labours could fulfil, four or five aged Germans now fan the dying embers, and scarcely keep the expiring flame alive.

* This blessed labourer, I hear, has just entered into his rest.

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The good Moravians, as I am informed, after abortive efforts to spread the gospel in the Nicobar Islands, and having no such prospects as encourage their stay in the Carnatic, are removing their labourers to Europe, to be employed in more promising fields of usefulness among the heathen.

In what remains of our western empire, especially the Leeward Islands, the black inhabitants, by which they are chiefly occupied, have lately engaged the attention of some faithful servants of Christ; and been considerably evangelized, not by the countenance of government, or the ministry established in the Church, which is in a state of fearful neglect, but by the voluntary zeal of Moravians, and the Wesleyan Methodists. These have nobly devoted themselves to the service of their poor black enslaved brethren, whom no man cared for; and have succeeded in the call and conversion of many thousands to the faith and love of Jesus Christ. In this honourable service none have more distinguished their philanthropy and fidelity, than the Rev. Dr. Coke, a principal minister among the Methodists.

A new world hath lately been discovered, and explored by British navigators. To one region of which we have already sent our unhappy convicts, and with them the everlasting gospel; for so hath
God

God in his gracious providence ordained, that the first testimony borne in that land of darkness and the shadow of death should be by those faithful witnesses of Jesus Christ, Mr. Johnson, and Mr. Marsden. May their labours kindle a flame never to be extinguished! and many of their brethren offer themselves on this self-denying service!

A nobler attempt to evangelize the islands in the vast Pacific Ocean, hath recently been made by a society formed by ministers and others of all denominations, who agreeing to merge their several peculiarities in the one sacred name of CHRISTIAN, have united without preference of churches or party, to send forth faithful men to preach and teach Jesus Christ among the heathen, and to know nothing but him crucified. By the liberal contributions of individuals, who have formed the *Missionary Society*, a sum of twelve or thirteen thousand pounds was expended in the purchase of a large vessel of three hundred tons, conveying thirty missionaries, with five sisters, wives to the brethren, and two little children; furnished with every thing needful for one or more settlements; and to secure them a favourable reception among the natives. The vessel was navigated by men of God, who had many of them embarked for love of the cause; and commanded by that able and singularly excellent man, Capt. Wilson, who had devoted his life and labours

labours to the service freely; renouncing all reward, but that inestimable one, the conducting so glorious an undertaking. Their first object was to visit Otaheite, and the Society Islands, as most frequented and best known; and if an opening appeared, to leave there our married brethren, and the larger part of our younger labourers; to proceed to Tongataboo, and the Friendly Islands, and deposit a few brethren, to return to the Marquesas, and if there was a prospect of welcome and success, to make a beginning with two or three of our younger brethren: returning by Otaheite and Tongataboo, to see how our missionaries fared, and to ascertain their safety and hospitable reception among the heathen; proceeding thence to China, for a cargo of tea, in order to cover by the freight some portion of the expence necessarily incurred, by so long and circuitous a navigation.

The eminent success with which this attempt has been attended is before the public at large in the first Missionary Voyage, than which probably there never was another so singularly favourable. After a course of so many thousand miles, the whole body of missionaries was landed in the places of their several destination, at Otaheite, at Tongataboo, and the Marquesas, in perfect health; and the ship returned by Canton, with a cargo of tea into the port of London, in about one and twenty months,

months, and brought back every seaman in as good health as she had received them. Not an individual was lost in the passage, no disease ever visited the crew, nor was the least want of any comfort felt during the whole of the voyage. The name of Capt. Wilson, under whose conduct and care the service was accomplished, will descend with honour and remembrance to the latest posterity.

Encouraged by so promising a beginning, a second equipment was immediately begun, to strengthen the hands of those already settled, and to enlarge the work in other islands. Thirty-nine brethren and sisters, with seven children, cheerfully entered on the service. But it hath pleased God in his mysterious providence to disappoint our expectations, and to exercise our faith and patience. They were captured by a French privateer, as they were entering the harbour of Rio Janiero, and landed at Monte Video, in the Rio Plata. From the French and Spaniards they received the kindest treatment; and after unavailing efforts to repurchase their vessel and proceed, they were permitted to embark for Rio Janiero, and passing from thence to Lisbon, are, with the exception of three or four detained through indisposition, arrived once more among their friends and brethren in safety.

Whatever the final event may be of these endeavours to evangelize the heathen world, whether the great Head of the Church be pleased to crown our labours with success, or in his all-righteous dispensations to frustrate our hopes, the attempt is Christian, is glorious. It is now demonstrated that a mission to these distant and desirable lands is practicable, is easy, and the means within the power of individuals, if zeal for Christ, and love for the souls of men be not wanting. And surely no unforeseen difficulties with which we may have to struggle, or partial disappointments should discourage us from persevering in so great a design, but rather rouse the missionary brethren to renewed and more vigorous exertions.

Advices also from Port Jackson at first produced more distress than even the capture of the Duff itself; till on the arrival of dispatches from the missionaries themselves, it was found that though some of them, alarmed with apprehensions for their wives, after they had lived a whole year without any insult or injury, had taken the opportunity of the departure of the Nautilus, which had touched at Otaheite, to remove to Port Jackson, seven brethren and one woman refused to quit their station; and we hope are happily labouring to advance the great object of their mission. Nor are those who have departed without some prospect of being made more useful in the place, whither they have migrated,

grated, than if they had rested where they were placed. God's providential disposals are all wise, and his work will often be more effectually accomplished, by the steps which we regarded as injurious, and tending to the disappointment of the object we had in view. Perfectly sure the mission is of God, and under his peculiar care, we rest in his disposal as ordering all things well; and patiently wait, and quietly hope to see the compleated salvation of our God. It is hoped that soon these faithful and devoted servants of the heathen will be visited and strengthened by men of a like mind, and the seed of eternal life take deeper root, and spread through all the isles of the Pacific Ocean.

These trials of faith abate nothing of our prospects of success, which were never more promising, and more loudly call upon us for active and speedy efforts to repair every loss, and increase our sphere of action. Nothing has happened in the smallest manner to lessen the desirableness of this labour of love, or the facility of its execution. We have given our brethren in the islands our solemn pledge that we will visit them: their claims upon us are stronger than ever, and as the ability of the Society increases in all its resources, no doubt this will be among their first objects.

But they have not confined their views to one region of the heathen world, however great and

promising. They have wished to embrace the habitable globe as far as their means shall be found adequate to their desires. Africa, the seat of servitude, the region of darkness, and the most unexplored of all the continents, has especially attracted the attentions of the Society. Their first efforts were directed through the colony of Sierra Leone, to penetrate into the Fowlah country, and communicate the blessings of the gospel to the interior, through the medium of the surrounding nations. Efforts to this purpose had been made before by the Wesleyan Methodists and the Baptists, and failed rather from the insufficiency of the instruments, than the impracticability of the attempt. Undismayed by these unsuccessful attempts, the London Missionary Society, in conjunction with similar societies at Glasgow and Edinburgh, determined to send out six single brethren, two from each body to make a renewed effort to introduce the gospel there. The climate however has been found so unfavourable that this effort also has been, in consequence of death and indisposition, rendered abortive, and only two of the six missionaries remain labouring with acceptance in the colony, without any prospect of passing into the interior country.

A happier issue we trust will attend our mission to the Cape of Good Hope, and the country of the Caffres

Caffres and Boshemèn, which besides the advantage of a more genial climate, has commenced with more auspicious prospects; and for which the Lord seemed to have provided especially suitable instruments in Dr. Vanderkemp and his associates.

Dr. Vanderkemp was a Hollander, a man of talents, and improved understanding, about fifty. He had been bred a physician; had studied a considerable time at Edinburgh, as well as in his native universities; he spoke the English, French and Latin languages; but as is too common with the faculty, he had long embraced the fashionable philosophy, and held the tenets of deism. A singular affliction in his family, occasioned by the sudden death of his wife and child, attended by some very particular impressions of God's spirit, engaged him more deeply and seriously to consider his ways, and review the foundations of his hope, than he had ever yet done. This led him to a careful reperusal of the word of God, and the happy effect was a solid conviction of revealed truth, and real conversion of his heart to God our Saviour.

He resolved from henceforth to devote himself wholly to Christ, and to the service of men's souls, and his heart was particularly led out to desire to communicate the knowledge of salvation, to the poor heathen whom none had cared for. He was

for some time in this state of mind without a determined object, till he read of the rise and progress of the London Missionary Society. He immediately communicated to them the desire of his soul to devote himself to the heathen. After proper enquiries into his character and abilities, his offer was embraced with great delight, and he was invited to England, where the interview issued in the most cordial welcome of his services. His native language fitting him peculiarly for the Cape of Good Hope and its vicinity, that was fixed as the place of his destination.

On his return to Holland, to settle his affairs, in order to embark in the missionary service, he took with him and circulated in Dutch, an address from the London Missionary Society to the faithful in his own country. This immediately produced the happiest effects. A Society during his stay was formed at Rotterdam, on the same plan with our own. A correspondence opened, and our design was not only highly approved, but immediately seconded by the offer of a Dutch minister to accompany Dr. Vanderkemp, whose name was Kicherer; to these two of our own brethren were joined, and they embarked on one of our convict ships, the Hillsborough, to be conveyed to their appointed station.

The diligence, zeal, and intrepidity of our brethren among the convicts, amidst the ravages of death and the jail fever, and the blessed effects of their labours on the living and the dying are before the public. They prove the power of the gospel on the most obdurate of mankind. We have just received the pleasing intelligence that on a visit to these miserable beings, after our brethren had been some time at the Cape, they found the spirit of prayer and seriousness still encreasing among them; and in the midst of all their misery, they united to cry unto God for mercy. Our missionary brethren at Port Jackson, will be very providentially placed to cultivate every gracious impression which may remain on their minds at their arrival.

The blessing of the Lord on the labours of these missionaries at the Cape hath been as singular. They have appropriated four evenings in a week to the instruction of the slaves, who attended them in great numbers, and respecting whom Dr. Vanderkemp expresses himself in the strongest terms of confidence, that they have been baptised with the Holy Ghost, though the regulations established, it seems, at the Cape, forbid them to be admitted to the Christian rite of baptism, an obstruction which assuredly our humane and Christian government will not fail, on application, to remove.

But the most pleasing trait attending this mission is the earnest application from the most savage of all the tribes, *the Boshemen*, to obtain one of our brethren to teach them the knowledge of the true God. Whilst they were deliberating on the subject, and had determined to decline the service, as likely to interfere with the Caffre mission, for which preparations had been made; three of the Boshemen chiefs themselves came to the Cape, and cleaving to our brethren, would not leave them, till one of them had promised to accompany them to the Boshemen nation, whither he has proceeded, we hope, with a companion from the Cape, or one of our Dutch brethren.

A Missionary Society instituted at the Cape, under the title of the South African Missionary Society, is the first fruits of our brethrens' exertions, and of the address sent from the Missionary Society to the inhabitants at the Cape. Their commencement is most auspicious, and the subscription considerable, one lady having given fifteen thousand florins. It manifests that God's spirit is moving on the hearts of men, throughout the whole Christian world, and that the long dormant spirit of zeal begins to be awakened to vigorous exertions, for the Redeemer's glory, and the salvation of the souls of men.

All the preparations were ready for the journey of the missionaries to the Caffres and the Boshemmen, when the last dispatch was sent: the government most kindly favouring, and the farmers waiting with teams and oxen to convey the brethren to the places of their destination. May this small beginning, through the divine benediction, be followed with great increase! Never in our time did Africa seem to open a more promising door of entrance to the heathen. The missionary publications on this subject will be read with thankfulness and delight.

We wished to visit our vast possessions in the East, and to carry the light of the gospel to the Mahomedan and Bramanic sects; but obstacles in our way, before noted, prevented our intentions. One man alone has been employed to gain information of the true state of things on the spot, and to instruct us whether there, or in any of the adjoining nations, such prospects open, as would encourage attempts to evangelize that region of the world. We have heard of his safe arrival.

One solitary labourer also has been dispatched to the little island of Twilingate, near Newfoundland, at the earnest request of the inhabitants, from whom we have received tidings of his welcome and commencement of labours.

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These are the actual efforts which have been made, and still greater are in the intention of the society, for which adequate preparations are making. The Sandwich Islands, the Marquesas, and the Society Islands, were to have received a new body of missionaries without delay. The afflictive circumstances which have happened, may for a while retard the purposes of the society : but they continue vigorously active to repair the breach, and provide both persons and provision for the accomplishment of their original design. The heirs of glory are usually trained up in the school of adversity, and to those who have read the Acts of the Apostles, a series of sufferings and disappointments have been seen to issue in the final success of the gospel ; fully persuaded that it is the Lord's work, we look up and go forward. Duty is ours—events are his.

It is a pleasing trait to remark, how cordial an interest the faithful brethren in all lands have taken in these feeble efforts of missionary labour : and how liberally some societies and individuals have transmitted their gifts to our treasury. Correspondents from Sweden, Berlin, Basil, Zurich, Rotterdam, Franckfort, East Friesland, Lusatia, New York, Connecticut, and other places, have conveyed to us their warmest and most affectionate wishes

wishes for our success; united with us in our stated seasons of prayer; and in several places formed associations to promote the same objects, and to provide the means for running the same race of missionary zeal. May He who hath the residue of the spirit, pour it forth more abundantly upon us all!

Our transatlantic brethren profess to turn their attention particularly to the Indian nations, in the interior of that vast continent; and, indeed, a wide field opens from the Alleghany mountains to the shores of the north western coast, which will require their most vigorous efforts. Could we some day so far proceed as to ascend the Columbia river, and form a mission on its banks, it is not out of hope, that the sound should reach the interior, and spread till the undulations on either side meet, and form one concert of praise. Is any thing impossible with God?

But whatever retardments may make the heart sick with hope deferred, or whatever difficulties obstruct the execution of the present efforts, in this or some succeeding generation, the work shall be done with efficacy: for the heathen are given to the Saviour for his inheritance, and the utmost parts of the earth for his possession. Happy and
honoured

honoured are those, whom he shall deign to employ as instruments in the accomplishment of his glorious designs !

I have collected the chief traits of the latest missionary labours thus summarily together, and highly thankful should I feel, if I shall be able to record the progress of a work so happily begun. No circumstance of the present day bears a more auspicious aspect on the erection and increase of the Church of the living God. Indeed, in this eventful period, it is not a little reviving, amidst all the prevailing desolations and ungodliness around, to see the morning thus spread upon the mountains, and to hope for the rising glories of the sun of righteousness, to renew the face of the earth. The Church of the reformed will, I believe, be the divine and favoured instrument in this service, when God the Spirit shall revive his work in the midst of the years ; and I look especially to my native land for this service, persuaded that we are yet preserved to be the heralds of the everlasting gospel, unto the ends of the earth.

But I return from the other quarters of the globe to Europe, and the nations of the reformed religion there.

GREAT